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857 participants in the adult activities. It is in this that much of their education consists.

LATER CHILDHOOD

868 857 As the children grow older and pass into the period of from six years to puberty there is a gradual increase in their participation in the village life and a consequent gain in skill. Girls are kept busier than boys. Quite little girls of four or five years will lay leaves in the sun on the sand and, when they are dry, bring them to their mothers for wrapping the taro. Later on they will help cut off the ends of the taro, and by the time they are about eleven years old they scrape the taro and wrap it in bundles to be baked, just as the adult women do. By the time a girl is ten or so she will be helping her mother with the strenuous work of planting taro in the garden. She will, however, only work about half as long as her mother does. These little girls are thus kept quite busy either helping their mothers or taking care of younger children. The little girls, who are generally in the company of older women, form no age groups, nor is there much pairing off of two girls. In Lesu one older girl of about ten was very frequently with two younger girls, and there was a friendliness between them, but mostly she was there as a protector.

BOYS' LIFE COMPARED WITH GIRLS' LIFE

The life of the little boys, between the ages of six and twelve, varies from these girls of the same age. The boys roam about in groups, playing in a more or less desultory fashion. They watch the adult male activities, but do not participate as actively as the girls do in the women's work. When the men are fishing the boys are present, eagerly watching it all, but they do not participate. No boy has a fishing spear or net, although a girl of his age owns a *tsip*, the shell used to scrape the taro. But the boys assist in the

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communal cooking. It is a masculine task to bring in the leaves which are used for wrapping the taro and for covering the *liga*, and in this duty the boys render great assistance. At the feast, when the men were making plans for some communal rites, the speaker told the boys to bring in leaves, and that if they did not they would get nothing to eat. While this was greeted by laughter on the part of the boys, they later hastened to bring in the leaves. A boy is seen carrying a load of leaves bigger than he is, or helping his father clean the fish. He may also shred a coconut, a masculine task. He will watch his father and the other men as they prepare a pig to be baked. A boy of eleven helps his father to clear the bush ground for a new garden, but this is not work that takes up much of his time, for new gardens are not made every day.

The boys share with the girls the duties of taking care of their younger sisters and brothers, but even that leaves them more free time than girls. They frequently stroll through the bush, playing in the water, or on the beach, at the same time looking after their little brothers. I never saw a similar group of girls. These boys have access to the men's house and are present at all the masculine rites and feasts, where they receive their share of the food, listen to the speeches, and witness trading transactions. They are quiet on these occasions, obviously enjoying their food and never interrupting or taking any part in the proceedings. Even their seniors, youths and young men, listen respectfully as the old men talk. The fact that the boys of a village are circumcised together when they are about eight or ten years of age, that they then spend several months excluded from all females, that after this they sleep in the men's house, must help to set this pattern of age grouping among them.[1] There is no similar rite for any group of girls.

Within a group of boys, one often finds a pairing off of two boys and the formation of particular friendships. This occurs

[1] The circumcision rites will be described in the following chapter.

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593 been chatting enjoyably. Quite frequently her daughter, Batu, a young girl just past puberty, will tell her that it is time to feed the pigs. It must be remembered that in both the incidents just described the children had reached puberty, but, what is more important, they were behaving according to the social pattern. It was Pulong's duty to feed the pigs at this time. It is expected that children will run away from home to the place where their clan relatives live. If the child follows the social pattern, the adult, even though personally inconvenienced, has no authority to make him do otherwise.

857 Both boys and girls participate in the ritual dancing as soon as they are able to walk. Little girls of six follow 535 behind their mothers at the dance rehearsals, and by the 868 time they are ten or eleven participate in the dances at the rites. The boys participate similarly in the male dances. For several nights after a rite is over, very young children from about four up will be found on the beach dancing in imitation of the adult dances they have recently witnessed. The children have leaves twined around their hair and stuck in their *biuk* (arm band) just as the older dancers.

867 As the children learn the dances, so also do they learn the rules of kinship behaviour, even though they are not fully enforced until after puberty. Although the parents are both 593 protectors and disciplinarians, it does not mean that there is no affection between them and their children. After a child has passed his suckling period there is not the demonstrativeness of affection between him and his parents, as there was in infancy, but that it exists is evidenced by the care lavished on the child. Sometimes I have even seen the inverse, that is, an attitude of solicitude on the part of a child for his parent. One little girl was very much worried when her father climbed a tree with its trunk slippery and wet from recent rain. Another girl was cast down and worried when her mother was ill.